A Discourse on the Laxity of the Times, Based on the Words of Isalah.

Bev. T. De Witt Talmage, D. D., preached in the Brooklyn tabernacle the sixth of his series of sermons on "The Marriage Ring," the subject being "Costume and Morals." Dr. Talmage expounded a chapter in Isaiah descriptive of the social and commercial splender of the city of Tyre. The text was:

Moreover, the Lord said: Because the daughters of Zion are haughty and walk with stretched-forth necks and wanton eyes, walking and mineing as they go, and making a tinkling with their feet, in that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablete, and the carrings, the rings and nose-jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils.—Isaiah iii., 10,

Following is the sermon in full: This is a Tyrian fashion-plate. It puts us 2,500 years back and sets us down in an ancient city. The procession of men and women is moving up and down the gay streets. It is the height of the fashionable season. The sensible men and women move with so much modesty here come the haughty daughters of Jerusalem! They lean forward; they lean very much for-ward; so far forward as to be unnatural—teetering, wobbling, wriggling, flirting; or, as my text describes it, they "walk with stretched-forth necks, walking and mineing as they go." They have in most astounding style arrang their bonnets and their veils and their entire apparel, and now go through the streets taking ore of the pavement than they are entitled to, weeping along with skirts that the text de-tribes as "round tires like the moon." See! That is a princess! Look! That is a Damassword-maker. Look! That is a Syrian merchant! The jingling of the chains and the lashing of the head-bands, and the exhibitions of universal swagger, attract the attention of the prophet Isaiah, and he brings his camera to bear upon the scene and takes a picture for Where are those gay streets? Vermincovered population pass through them. Where nds, and the necks, and the foreheads

that magnificence? Ashes! Ashes!

opening of the first wardrobe in paradise, its apparel of dark green. That we should all as far as our means allow us be beautifully and gracefully appareled is proved by the fac that God never made a wave but He gilded it with golden sunbeams, or a tree but He garlanded it with blossoms, or a sky but He studded it with stars, or allowed even the smoke of a furnace to ascend but He columned and turrete | and domed and scrolled it into outlines of indescribable gracefulness. When I see the apple orchards of the spring and the pageantry of the autumnal forests I come to the conclusion that if nature ever does join the church, while she may be a Quaker in the silence of her worship, she never will be a Quaker in the style of her dress. Why the tches of a fern-leaf or the stamen of a water hly? Why, when the day departs, does it let the folding-doors of heaven stay open so long when it might go in so quickly? One summer morning I saw an army of a million spears, each one adorned with a diamond of the first water-I mean the grass with the dew on it. When the prodigal came home his father not only put a coat on his back, but jewelry on his hand. Christwore a beard. Paul, the bachelor apostle, not afflicted with any sentimentality, admired the arrangement of a woman's hair when he said in his epistle, "If a woman have long hair it is a glory unto her." There will be fashion in heaven as on earth, but it will be a different kind of fashion. It will decide the color of the dress, and the population of that country, by a beautiful law, will wear white. I say these things as a background to my sermon to show you that I have no prim, precise, prudish, or east-iron theories on the subject of human apparel; but the goldess of fashion has set up her throne in this country, and at the sound of the trimbrels we are all expected to fall down and worship. Her altar smoke with the sacrifice of the bodies and souls of 10,000 victims. In her temple four people stand in the organ loft, and from them there comes down a cold drizzle of music, freezing on the ears of her worshipers. This goddess of fashion has become a rival of the Lord of heaven and earth, and it is high time we unlimbered our bitteries against this idolatry. When I come to count the victims of fashion I find as many masculine as feminine. Men make an easy tirade against woman, as though she were the chief worshiper at this idolatrous shrine, and no doubt some men in the more conspicu one part of the pew have already cast glances at the more retired part of the pew, their look a prophecy of a generous distribution. My sermon shall be as appropriate for one end of sermon shall be as application the pew as for the other.

Men are as much the idolaters of fashion as m, but they sacrifice on a different part of e altar. With men the fashion goes to cigars, and club-rooms, and yachting parties, and wine suppers. In the United States the men chew up and smoke \$100,000,000 worth of tobacco every year. That is their fashion. In London, not long ago, a man died who started in life with \$750,000. But he ate it all up in gluttonies, sending his agents to all parts of the earth for some rare delicacy for the palate, sometimes one plate of food costing him \$300 or \$400. He ate up his whole fortune, and had only I guinea left. With that he bought a woodcock, and had it dressed in the very best style, ate it, gave two hours for digestion, then walked out on Westminster bridge, and threw himself into the Thames and died, doing on a large scale what you and I have often seen e on a small scale.

But men do not abstain from millinery and elaboration of skirt through any superiority of simplicity. It is only because such append-ages would be a blockade to business. What would sashes and trains three and a half yards long do in the stock market? And yet men are the disciples of custom just as much as women. Some of them wear boots so tight that they can hardly walk in the paths of righteousness and there are men who buy expensive suits of clothes and never pay for them, and who go through the streets in great stripes of color, like animated checkerboards. I say these things because I want to show you that I am impartial in my discourse, and that both sexes, in the language of the surrogate's office, "share

As God may help me, I am going to set forth the ovil effects of improper dress or an ex-cessive discipleship of costume. It is a simple truth that you all know, although the pulpit has not yet uttered it, that much of the womanly costume of our time is the cause of the aporal and eternal damnation of a multitude en. There is a shamelessness among many in what is called high life that calls for

manly costume. I am in full sympathy with the officer of the law who at a levee i eiphis last winter went up to a so-called lady, and because of her sparse and incompetent apparel ordered her either to leave the habilitate herself immediately. It is high time that our good and sensible women make vehement protests against fashionable indecency, and, if the women of the household do not realize the deplorable extremes of much of the female coetume, that husbands implead their wives on this subject, and that fathers prohibit their daughters. The evil is terrific and overshadowing

I suppose that the American stage is respon much of this. I do not go to theaters, so I must take the evidence of the actors and managers of theaters, such as Mr. John Gil-bert, Mr. A. M. Palmer, and Mr. Daniel E. Bandmann. They have recently told me that the crime of undress is blasting the theater, which by many is considered a school of mor-als, and, indeed, superior to the church and a forerunner of the millennium. Mr. Palmer says: "The bulk of the performances on the stage is degrading and pernicious. The man-agers strive to come just as near the line as possible without flagrantly breaking the law There never have been costumes worn on a stage of this city, either in a theater, hall, or 'dive,' so improper as those that clothe some of the chorus in the recent comic opera pro-ductions." He says in regard to the female performers: "It is not a question whether they can sing, but just how little they will consent to wear." Mr. Bandmann, who has been twenty-nine years on the stage and before almost all nationalities, says: "I unhesitat-ingly state that the taste of the present theater-going people of America as a body is of a coarse and vulgar flature. The Hindoo would turn with disgust at such exhibitious, which are sought after and applauded on the stage of this country. Our shop windows are full of and he walls covered with show cards and posters which should be a disgrace to an enlightened country and an insult to the eye of a cultured community." Mr. Gilbert says: "Such exhi-bition is a disastrous one to the morals of the community. Are these proper pictures to put out for the public to look at, to say nothing of the propriety of females appearing in pub-lic dressed like that? It is shameful!"

I must take the testimony of the friends of he theater and the confirmation which I see on the board fences and in the show-windows containing the pictures of the way actresses lress. I suppose that these representations of play-house costumes are true, for if they are not true then those highly moral and religious theaters are swindling the public by inducing the people to the theater by promises of spectacular nudity which they do not fulfill. all this familiarizes the public with such imand the shoulders, and the feet that sported all proprieties of costume and depresses the public conscience as to what is allowable and That we should all be clad is proved by the

> The parlor and drawing-room are now running a race with the theater and opera bouffe. They are now nearly neck and neck in the race, the latter a little ahead, but the parlor and drawing-room are gaining on the others and the probability is they will soon be even and pass the stand so nearly at the same time that one half of pandementum will clap its hauds because opera bouffe has beaten, and the other half because the drawing-room has beaten. Let printing press and platform and pulpit hurl red-hot anathema at the boldness of much of womanly attire. I charge Christian women neither by style of dress nor adjustment of apparel to become administrative of evil. Show me the fashion plates of any age between this and the time of Louis XVL of France, and Henry VIII. of Englan 1, and I will tell you the type of morals or immorals of that age or that year. No exception to it, Modest apparel means a rightcous people. Immodest apparel always means a contaminated and deprayed society.

It is not only such boldness that is to be ended, but extravagance of costume. This latter is the cause of fraud unlimitable and ghastly. Do you know that Arnold of the Revolution proposed to sell his country in order to get money to support his home wardrobe? I declare here before God and this people that the effort to keep up expensive establishments in this country is sending more business men to temporal perdition than all other causes combined. It was this that sent prominent business men to the watering of stocks, and life insurance presidents to perjured state-ments about their assets, and some of them to the penitentiary, and has completely upset our American finances. But why should I go to these famous defaultings to show what men will do in order to keep up great home style and expensive wardrobe, when you and I know scores of men who are put to their wits' end and are lashed from January to December in the sttempt? Our Washington politicians may theorize until the expiration of their terms of office as to the best way of improving our monetary condition in this country. It will be of no use and things will be no better until we learn to put on our heads and backs and feet and hands no more than we can pay for.

There are clerks in stores and banks on limited salaries, who, in the vain attempt to keep the wardrobe of their family as showy as other folks' wardrobes, are dying of muffs, and diamonds, and camel's-hair shawls, and high hats, and they have nothing left except what they give to cigars and wine suppers; and they die before their time, and they will expect us ministers to preach about them as ough they were the victims of early piety; and after a high-class funeral with silver handles at the side of their coffins, of extraordinary brightness, it will be found out that the undertaker is cheated out of his legitimate expenses. Do not send to me to preach the funeral sermon of a man who dies like that. I blurt out the whole truth and tell that he was strangled to death by his wife's ribbons! The country is dressed to death. You are not surprised to find that the putting up of one public building in New York cost millions of dollars nore than it ought to have cost, when you find that the man who gave out the contracts paid more than \$5,000 for his daughter's wedding dress. Cashmeres of \$1,000 each are not rare on Broadway. It is estimated that there are 8,000 women in these two cities who have expended on their personal array \$2,000 a year.

What are the men to do in order to keep up such home wardrobes? Steal-that is the only respectable thing they can do. During the last fifteen years there have been innumerable fine business men shipwrecked on the wardrobs. The temptation comes in this way: A man thinks more of his family than all the world outside, and if they spend the evening in de-scribing to him the superior wardrobe of the family across the street that they cannot bear the sight of, the man is thrown on his gallantry and his pride of family, and, without translating his feelings into plain language, he goes into extortion and issuing of false stock and skillful penmanship in writing somebody else's name at the foot of a promiseory note; and they all go down together—the husband to the prison, the wife to the sewing machine, the children to be taken care of by those who were called poor relations. Oh, for some new Shakspeare to arise and write "The Tragedy of

Human Clothes!" Act the First of the Tragedy-A plain but beautiful home. Enter the newly-married

one. Enter envy. Enter palo esits for display. Act the Third-Enlargement Enter all the quactily dressmakers. Enter the French milliners

princes and princesses of New York life. Enter magnificent plate and equipage. Enter everying splendid.

Act the Fifth and Last, Winding Up the Scene-Enter the assignee. Enter the Sheriff. Enter the creditors. Enter humiliation Enter the wrath of God. Enter the contempt of society. Enter death. Now let the silk curtain drop on the stage.

The farce is ended, and the lights are out. Will you forgive me if I say in tersest shape possible that some of the men in this country have to forge, and to perjure, and to swindle to pay for their wives' dressee? I will say it

whether you forgive me or not. Again, extravagant costume is the foe of all Christian alms-giving. Men and women put so much in personal display that they often have nothing for God and the cause of suffermanity. A Christian man cracking his Palais Royal gloves across the back by shut-ting up his hand to hide the 1 cent he puts into he poor box! A Christian woman at the story of the Hottentots crying copions tears into a piece to the collection, thrusting it down under the bills so people will not know but it was a \$10 gold piece. One hundred dollars for in-cense to fashion—3 cents for God! God gives us 90 cents out of every dollar. The other 10 Is not God liberal according to this tithing system laid down in the Old Testament? Is not God liberal in giving us 90 cents out of every dollar when he takes but 10? We do not like that. We want to have 00 cents for our-

selves and 1 for God. Now I would a great deal rather steal 10 cents from you than God. I think one reason why s great many people do not get along in worldly accumulation faster is because they do not observe this divine rule. God says: "Well, if that man is not satisfied with 90 cents out of a dollar, then I will take the whole dollar and I will give it to the man or woman who is honest with Me." The greatest obstacle to charity in the Christian church to-day is the fact that men expend so much on their table and women so much on their dress that they have got nothing left for the work of God and the world's

Again, extravagant costume is distraction to public worship. You know very well there are a good many people who go to church just as they go to the races, to see who will come out first. Men and women with souls to be saved passing the hour in wondering where that man got his cravat, or what store that woman patonizes. In many of our churches the preliminary exercises are taken up with the discussion of wardrobes. It is pitiable. Is it not wonderful that the Lord does not strike the meeting-house with lightning? What distraction of public worship! Dying men and woen, whose bodies are soon to be turned into dust, yet before the world strutting like peacocks. People sitting down in a pew or taking up a hymn book, all absorbed at the same time

personal array, to sing: Rise my soul, and stretch thy wings, Thy better portion trace; Rise from transitory things,

Toward heaven, thy native place! adopt the Episcopalian prayer and say: "Good

Extravagant costume belittles the intellect. Our minds are enlarged or they dwindle just in proportion to the importance of the subject on which we constantly dwell. Can you imagine anything more dwarfing to the human intellect than the study of dress? I see men on the street who, judging from their elaboration, I think must have taken two hours to arrange their apparel. After a few years of that kind of absorption, which one of McAllister's magnifying glasses will be powerful enough to make the man's character visible? What will be left in's intellect after giving years a years to the discussion of such questions? They all land in idiocy. I have seen men at the summer watering-places through fashion the mere wreck of what they once were. Sallow of cheek. Meager of limb. Hollow at the chest. Showing no animation save in rushing across a room to pick up a lady's fan. Simper ing along the corridors the same complim

they simpered twenty years ago.

Yet, my friends, I have given you only the milder phase of this evil. It shuts a great multitude out of heaven. The first peal of thunder that shook Sinai declared: "Thou shalt have no other gods before Me," and you will have to choose between the goddess of fashion and the Christian God. There are great many seats in heaven, and they are all easy seats, but not one seat for the devotee of costume. Heaven is for meek and quie spirits. Heaven is for those who think more of their souls than of their bodies. Why, if you with your idolatry of costume should somehow get into heaven, you would be for putting a French roof on the "house of many mansions," and you would be for introducing the patterns of Butterick's Quarterly Delines

Give up this idolatry of fashion or give up heaven. What would you do standing beside the Countess of Huntington, whose joy it was to build chapels for the poor, or with that Christian woman of Boston who fed 1,500 children of the street at Fanueil Hall one New Year's day, giving out as a sort of doxology at the seting a pair of shoes to each one of them; or those Dorcases of modern society who have consecrated their needles to the Lord, and who will get their eternal reward for every stitch they take? O, men and women, give up this idolatry of costume. The rivalries and the ompetition of such a life are a stupendous retchedness. You will always find someon with brighter array and with more palatial residence and with lavender kid gloves that nake a tighter fit. And if you buy this thing and wear it you will wish you had bought something else and worn it. And the frets of such a life will bring the crow's-feet to your temples before they are due, and when you come to die you will have a miserable time.

I have seen men and women of excessive octume die, and I never saw one of them die well. The trappings off, there they lay on the tumbled pillow, and there were just two things that bothered them-a wasted life and a con ing eternity. I could not pacify them, for their bodies, mind, and souls had been exhausted in the worship of costume, and they could not appreciate the gospel. When I knelt by their bedsides they were mumbling out their regrets and saying "O God! O God!" Their garments hung up in the wardrobe never again to be seen by them. Without any exception, so far as my memory serves me, they died without hope and went into eternity imprepared. The two most ghastly deathbeds on earth are the one where a man dies of delirium tremens, and the other where a woman dies after having sacrificed all her faculties of body, mind, and

soul in the worship of costume. My friends, we must appear in judgment to answer for what we have worn on our bodies as well as for what repentances we have exercised with our souls. On that day I see coming in Beau Brummel, of the last century, without his cloak, like which all Eagland got a cloak; an i without his cane, like which all England got a cane; without his snuff-box, like which all England got a snuff-box—he, pair. Enter simplicity of manner and be-bavior. Enter as much happiness as is ever but his morals; and Aaron Burr. without the

letters that down to old use he aboved it pride to prove its early wished gallantries; and Ab-salom without his hair; and Meckeloness Pom-padour without her titles; and Mrs. Arnold, the helle of Wall Street, when that was the center of fashion, without her fripperies of ves-

And m great haggardness they shall go away into eternal expatriation; will among the queens of heavenly seciety will be found Vashti, who wore the modest veil before the palatial bacchanalians; and Hannah, who was the modest for Samuel at the annually ma e a little coat for Samuel at the temple; and Grandmother Lois, the accestress of Timothy, who imitate! her virtue; and Mary, who gave Jesus Christ to the world; and many of you, the wives and mothers and sis-ters and daughters of the present Christian church, who, through great tribulation, are entering into the kingdom of God. Christ an-nounced who would make up the royal family of heaven when He said: "Whoseever dooth the will of God, the same is my brother, my sister, my mother."

Wonderful.

From the Pittsburgh Dispatch, Sept. 25th, 1880. "Very seldom do we read of an actual case of recovery, where hope had alto-gether been lost, to parallel that which was Monday investigated by a Dispatch reporter, who had heard in various quarreporter, who had heard in various quar-ters persons talking to their friends of a cure, seemingly little short of marvelous, that had been performed. The plain facts in the case referred to, without exaggeration, are these, as they were learned from the mother of the young man, his pastor and other persons well known in the com-

"William Lincoln Curtis is the name of the young man in question. He is now employed at H. K. Porter & Co.'s locoemployed at H. K. Porter & Co.'s loco-motive works in Pittsburgh, Pa. A year ago he resided with his mother on Grant street About that time he went to bed one evening with a violent pain in his shoulder, the result, he thought, of a cold. The next morning the shoulder was greatly swollen, the pain was intense, and achies were felt all through his system. His case was speedily developed into a His case was speedily developed into a among the first notable features of which was the paralysis of his left arm,

"He gradually grew worse, and in a few months the elbow and knee joints and both ankles became enormously enlarged In March last the check bones began to enlarge, and upon his left side particularly, spreading his face out of all resemblance to his former self. The pain in all his joints became intense; fever, with its deteriorating effects, was now added, and he became rapidly reduced to the semblane of a skeleton, while vitality reached its lowest possible condition, and his sufferings were of such an indiscribable character that those who most loved him sometimes thought it would be better if he was called nway. At this time physicians well known in Pittsburgh informed his parents that they could give no hopes of recovery.

recovery.

"The young man finally commenced taking that wonderful medicine, Penuna. In two weeks quite a change for the better, was perceptible. In six weeks all the enlargement had be a reduced completely, while in suiting and ceptible. In six weeks all the enlargement had been reduced completely, while in spirits and stren; th the patient was quite as well as he had ever been in his life. Nearly three weeks ago he resumed work as a machinist at his old place, able to perform as much labor as ever in his life. "The mother of Willie Curtis, in stating all these facts, said: 'Indeed, I can not look upon the cure much less than as a mirrele. I do not he sitate in sounding the praise of Pickura, and in recommending it to all any Triends." The pastor of the church where the young man attended Sabbath school was visited, and he readily confirmed the facts of the deformed bones, the emaciated condition from disease, and of the doctors having given him up. He was greatly surprised at his improved condition. Sid he, "If he had not spoken, I would not have known him."

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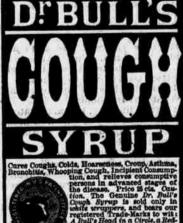
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Justice of the Peace. Damascus Tp., Henry County, O. Collections Promptly Attended To. Post Office, McClure.

Mhysiciaus.

MRS. H. H. SHEFFIELD, HOMOEOPATHIC PHYSICIAN AND SURGEON

Wiorquality of Omes, at residence, corner of Clinton street and Ice Cream, made from Pure country. Office hours, 8 to 18 a. m., 1 to 4 p. m. and 7 to 9 p. m.

J. BLOOMFIELD,

Physician and Surgeon, Napoleon, O. OFFICE over Saur's drug store. Office hours 8 to 9 A. M.; 12 to 1 P. M. and to 7 P. M. Nov2872-17

E. B. HARRISON.

MRS. P. A. SAUR, Physician and Surgeon, Napoleon, O. WILL attend calls in town or country. Office at Saur's drug Store. jan 2, 78

DR. J. S. HALY,

Physician and Surgeon, Napoleon, O.

WILL attend to calls in town and country. Office at his residence on Clinton Street. jly 1,1880 DR. A. E. MAERKER, Physician and Surgeon, Napoleon, O.

Consorial,

July 13-tf.

OFFICE over Leist's Drug Store.

GEO. W. VALENTINE, Fashionable Barber and Hair Dresser. ROOM west side of Perry street, Napoleon, O. jan 16, 78

PHILIP WEBB, Barber and Hair Dresser, OPPOSITE Bitzer's block, Perry St., Napoleon, O. Patronage solicited and good work guaran-oct 30, 78

A. C. JOHNSON. Stylish Barber and Hair, Cutter. PECIAL attention paid to Hair Dressing and Shampooing. Room on Washington street.

THOS. BURNS. (Successor to J. P. Reeder.)

—— DEALER IN——

Fresh and Salt Meats, Bologna &c. Willkeep on hand choice Beef, Veal, Pork. Mutten Hams, Shoulders, Corned Beef, Pickeled Pork. etc. The highest CASH price paid for

Cattle, Hogs, Sheep. Calves, and Hides. We invite all old customers and as many new ones as chose to come. Have engaged competent butchers who will be in attendance to wait on ens-tomers. We will guaratees attended to the competent.

DENTISTRY.



A. S. CONDIT. [Successorto W.H.Stilwell.]

DENTIST. OfficerverReder's Bootand Shoe Store. All operations pertaining to Dentistry curefully percented. Laughing Gas, administered for the unless extraction of teeth Work warranted and prices to an it the times.

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Napoleon Ohio.Oct.14.1878.

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